Robert Hamill Nassau

Translations
Troy no. 1

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Property of
Robert H Nassau
Novem. 1849

I.—. Now first of all things it is sufficiently established, Troy being taken, among the rest that the Trojans were treated cruelly: that the Grecians refrained from all right of war with two, Æneas and Antenor, both by an old right of hospitality, and because they always were the authors of peace and of returning Helen. In different misfortunes after that, that Antenor with a multitude of Eneti, who being driven from Paphlagonia by sedition, were seeking both a settlement and a general, the King Pylaemenes being killed at Troy, had come to the innermost gulf of the Adriatic sea: and the Euganei being driven out, the Eneti and Trojans held those lands: and in which place first they went out, was

called Troy, and thence the name is to the Tro=
=jan country; the whole nation is called Ven=
=etian. That Æneas having fled from home by
a similar slaughter, but the fates leading to
greater beginnings of things, came first into
Macedonia, after that he bore down into Sici=
=ly seeking a settlement, held from Sicily in a
fleet to the Laurentine fields. And the name to
this place is Troy. There the Trojans disembarked
=as there remained to whom, from there great
wanderings almost nothing except the arms
and the ships — when they brought the booty from
the fields, the king Latinus and the Aborigines ran
armed to hinder the force of the strangers.
The report is twofold, thence,: some say that
Latinus being conquered, he made peace with Æ=

=neas: afters, when the formed lines stood forth, that Latinus proceeded among the first and called the general of the strangers to a collo= =quy: after that he had asked, who the mortals were, whence, or by what cause they journied from home, or seeking what they had gone out in the fields of the Lavrentines; after he had heard, that the multitude was Trojans, the general Æineas the son of Anchises and Ve= =nus, fleeing from home the country being burnt, and sought a seat et a place of build= =ing a city, et haveing admired the nobil= =ity of the nation and of the man, and the mind being prepared either for war or peace, the right hand being given joined the faith of future friendship. After that a treaty

4 was struck among the generals, and a salutation of the army made: that Æneas was in the palace of Latinus; that among the houshold gods Latinus jained a domestic treaty to the public one: his daughter being given in marriage to Æneas. Therefore that thing affirmed a hope at length of finishing their wanderings with a sure and certain seat: they build a city: Æneas called it, from the name of his wife, Lavinium. In a short time also a manly race was from the new marriage, to whom parents give the name of Ascanius. 11.—. After that the Aborigines and Trojans together were saught by war. Turnus, the King of the Rutuli, to whom Lavinia was engaged befor the comeing of Æneas,

breaking it ill that a stranger was preferred to himself, brought war at the
same time to Æneas and Latinus. Neither army returned joyful from
from that battle: the Rutuli were conquered, the victorius Aborigines and
Trojans lost their general Latinus. After that Turnus and the Rutuli,
mistrusting the things, fled to the flourishing power of the Etrusci and
to Mezentius, the King of them, who, reigning in the opulent city
Caeres, from the beginning was less joyful in the origin of a new
city, having thought that the Trojan thing grew more then in excess than
was sufficiently safe to the neighbors, not slowly joined his social
arms with the Rutuli. Æneas, against the fear of so great a war, that
he might conciliate the minds of the Aborigines to himself, called
each nation, Latins, nor were all under that by law only, but also by
name. Nor after that did the Aborigines cease from affection and faith
with the Trojans towards the King Æneas. And Æneas trusting rather in the
growing daily of two people in their minds, although Etruria was so
great in power that the fame of its name had filled not only the lands
but the sea also through the whole length of Italy, from the Alps to
the Sicilian strait, tamen, when he was able to drive away war from
his walls, he led forth his forces to battle. The battle after that was the
second to Latins, also the last of mortal labors to Æneas. He is buried
- whatever it is just and right he should be called - beyond the river
Numicus. They call him, Jupiter indigites. III. - Ascanius the son of Æneas
was not yet mature for command, nevertheless that command
remained safe to him to his manly age: in the meanwhile by a wom=
=only guardianship - so great a nature was in Lavinia - that the
Latin thing and the Kingdom of the grandfather and father remained
to the boy. I do not doubt - for who can affirm so old a thing for a sure
thing - wether this was Ascanius or a greater than he, born from a
mother Creusa, Troy being safe, and the companion of his paternal flight
which same Julus the Julian family call the author of their name.
This Ascanius whoever and born from whatever mother - certainly
was born from Æneas - Lavinium abounding in a multitude of I, already

flourishing, as then things were, and left a rich city to his mother
a stepmother, and built another new one under the Alban mount,
which, from the site of the city extended along the side was called
Longa Alba. Almost thirty years intervenened between the leading
out the colony from Lavinium to Alba Longa. Nevertheless the powers
had increased so much, the Etrusci especialy being routed, that neither
by the death of Æneas, nor after that in the womanly guardionship, as
first beginning of a fayish reign, did either Mezentius and the
Etrusci or any other neighors dare to move arms. So peace was brought
together, that the river Albula, which now they call the Tiber should be
a boundary to the Etrusci and Latins. After that Silvius the son of Asca-
=ius, born by a certain cause in the woods, reigns: he begets Æneas Silvius
he after that Latinus Silvius: a few colonies being led out by him, they
are called Old Latins: afterwards the surname remained to all the
Silvii, who reigned at Alba. Alba rose from Latinus, Atys from Alba,
Capys from Atys, Capetus from Capys, Tiberinus from Capetus, who being
drowned in the crossing of the river Albula, gave a name to the river
celebrated to posterity. After him Agrippa, the son of Tiberinus, reigned
the Kingdom being received from his father: after Agrippa, Romulus
Silvius: he being struck with lightning gave the Kingdom from his
hand to Aventinus, he, buried in that hill, which now is part of the
Roman city, gave a surname to the hill. Proca after that reigns
He begets Numitor and Amulius, he chooses the old Kingdom of the
Silvian family, for Numitor who was the oldest child. Nevertheless
force was able more than the will of a father or the shame of the age:
his brother being dethroned, Amulius reigns. He adds ~~crime~~ to crime: he
takes away the hope of birth by perpetual virginity, under the coun-
=tenance of honor to Rea Silvia the daughter of his brother, when he made
her a Vestal. IV.-. But the origin of so great a city is owed, as I think, to
the fates, and the prosperous beginnings of so great command to the
power of the Gods. The Vestal being ravished by force, when she had brought
forth a double birth, called Mars the father of the uncertain race, either

having so thought, or beause a god was a more honorable author of the fault. But neither gods, nor men may shield either her or her children from royal cruelty: the priestess being bound was cast into prison, he orders the boys to be cast in flowing water. By chance by a certain providence the Tiber having flowed beyond its banks in smooth pools, nor was it able to be come to at the course of the true river; and it gave a hope to those carrying them, that the infants would be drowned although the waters were sluggish: so, they expose the boys, as finishing the comand of the King, in the nearest pool, where now is the Ruminalian fig tree - they say that it was called Romularis. Vast wastes were in these places. The fame is held, that, where the boys were exposed, when the smooth water had left the flowing channel dry, a thirsty wolf from the mountains around bent her course to the boyish cries: she, mild to such a degree, afforded her dugs let down to the infants, that the keeper of the royal flock found her licking the boys with her tongue. They say that to him was, Faustulus; they were given by him to the care of his wife Larentia to be educated. There are those, who think that Larentia was called a wolf by the shepherds her body being prostituted: and that thence a place was given to the fable and miracle. So, being born, and so being educated, when first their age grew, lays neither at the folds nor at the flocks, they began to scour the woods in hunting: hence, strength being taken to their minds and bodys, already they subsisted not only upon wild animals, but also made attacks upon robbers laden with booty, and divided the things taken, with the shepherds; and with these, the band of youths growing daily, they performed their business and plays. V. - Already then this play, Lupercal, they say was in the Palatian mountain - and the mountain was called, Pallanteum from the Arcadian city Pallanteum, after that Palatium: - that Evander, who, from that nation of Arcadians, had held the places many times before, yearly instituted the plays, that youths venerating Lycaean Pan, run naked for play and lasciviousness, whom the Romans afterwards called, Inuus. They being given to this play, when it was yearly known, the robbers having laid in

wait on account of the anger of the lost boots, when Romulus had defe-
ded himself by force took Remus and brought him bound to Numitu
willingly accusing. They give especially to the crime that a charge was ma
by them in the fields of Numitor: afterwards that a band of youths bei
collected, they took the boots in a hostile manner. So Remus was given
to the punishment of Numitor. Now already a hope had been to Faustulu
that a royal race was educated by himself: for he both knew the
the boys were exposed by the command of the King, and the time i
which he had nourished them, agreed to that: but the thing being imma
=ture was unwilling to show it unless either by occasion or necessity.
Necessity came first: so being forced by fear, he showed the thing to
Romulus. And by chace remembrance of his grandchildren had
touched the mind of Numitor, when he had Remus in custody, and
had heard that the Brothers were twins, and by comparing the age
of them and the nature itself by no means servile, and by enquiring
had come to that, that it was not far off but that he should recognis
Remus. So on all sides a plot was linked for the King. Romulus made
a charge against the King, not with a band of youths - for he was not
equal to open force - but different shepherds being ordered to come to the pala
by a different route: and Remus aided with another band prepared from the
house of Numitor: so they killed the King. VI. Numitor, during the first
tumult, saying that the enemies had arisen and invaded the city
when he had called the Alban youth to obtain the citidal with the gu
and arms, afterthat sees the youths rejoicing, come to himself, the slaug
=ter being perpetrated, immediately a council being called shows the cri
of his brother against himself, the origin of his grandchildren, how bo
how brought up, how they were known, afterwards the slaughter of th
tyrant and himself the author of it. The youth having entered throu
the middle assembly with a line, when they had saluted their grand-
=father King, the consenting voice of the whole multitude following
the name and command established to the King. So the Alban thing bei
entrusted to Numitor, a desire seized Romulus and Remus of buildi

a city in those places in which they were exposed and where they were brought up. And the multitude of Albans and Latins was overflowing to that also the shepherds were added, who all easily made a hope that Alba was to be little, Lavinium little, before that city which was about to be built. After that the hereditary evil, the desire of reign, came between their thoughts, and, and after that a shameful contest arose from a sufficiently mild beginning: because they were twins nor was the shame of the age able to make a difference. Romulus and Remus take places on Palatium and Aventinus for auguries, that the gods of whom those guardianships might choose by auguries, who should give a name to the new city who should reign over it built with command. VII.2. The augury, six vultures, is said to have come first to Remus and already the augury was announced when a double number showed them selves, and his own multitude salutad each one King: these gave the Kingdom from the time taken, those from the number of the birds. After that when they came together with altercation, they are turned by the quarrelling of anger to slaughter: there in the confusion Remus falls being struck. The fame is more common that Remus jumped over the new walls in contempt of his brother: afterwards that he was killed by the angered Romulus, when also taunting he threw the words "so also whoever shall jump over my new walls". so Romulus alone was powerful; the city being built it received the name of the builder. First he fortified Palatium in which he was brought up he makes sacred places to the other gods by the Alban rite, to Hercules by the Grecian, as they were instituted by Evander. They relate that Hercules, Geryon being, killed, drove out bulls with a wonderful species, and near the Tiber river, which, driving the herd before himself, he had crossed by swimming, had laid himself weary in the way in a grassy place, that he might refresh the bulls with quiet and with joyful food there when sleep had oppressed him heavy with food and wine, a neighboring shepherd of that place, by name Cacus, fierce in strength being charmed with the beauty of the flock, when he wished to turn away that booty, drew the bulls turned, by their tails into a cave, each one celebrated for beauty, because, if he had compelled the herd by driving the tracks themselves were about to

lead back to it the master seeking. Hercules being aroused from sleep at th
first dawn when he looked over the flock with his eyes and knew that a pair
was absent from the number, went the nearest cave if by chance the tracks mig
lead to that. When he sees all turned outwards not to lead in any other part, con=
=fused and uncertain of mind he begins to drive the herd away from the de=
=gerous place. Afterwards certain bulls being driven, as was fit, bellowed for the desi
of those remaining, the voice of the cattle shut up in the cave being returned it
turned Hercules. Whom, when Cacus wandering to the cave had endeavered
to prohibit being struck with a club he laid in death calling in vain on
the faith of the shepherds. Then Evander having fled from Peloponnesus reigned
those places rather by authority than command: he was a man venerable in the
miracle of letters, a new thing among men rude of arts more venerable by the
accredited divinity of his mother Carmenta, who speaking fate, those nations
had admired before the coming of the Sibyl in to Italy. Then this Evander being
excited by the concourse of trembling shepherds around the stranger accused
the manifest slaughter, after he had heard the deed and the cause of the dea
and beholding the habit and form of the man somewhat more ample and
more august than human, asks, who the man might be. When he receives
the name and the father and his country, he says, "hail Hercules son of Jup=
=iter, my mother a truth speaking prophetess of the gods sang that you would
increase the number of the celestials and this altar is about to be dedicate
to you, which the most opulent nation in the lands here after shall call the gre
=est and shall inhabit by your rite". Hercules, the night being given, said
that he would receive the omen and was about to fulfill the fates, the alt
being built and dedicated. There first a wonderful bull being taken from the herd
worship was made to Hercules, the Potitii and Pinarii, which especially celebrate
families then lived in those places, being called to the ministry and to the
feast. So by chance it happened, that the Potitii were present at the time and th
entrails were placed to them, the Pinarii the entrails being eaten came to and
feast. afterwards it remained established, whilst the family of the Pi=
=narii that they should not eat the yearly entrails. The Potitii being brough
up by Evander they were priests of that rite through many years, untill the

yearly ministry of the family being given to public servants, the whole nation of the Politii perished. Then Romulus undertook this one foreign rite of all, then already a favorer, by the virtue of his partaken immortality, to which his own fates were leading him. VIII.- The divine things being finished rightly, and the multitude being called to a council, which was able to make laws, he gave laws to unite in the body of one people, which was able in no thing without laws which he thought were about to be holy to a rude race of men, if he had made himself venerable by the ensigns of command when he was more august by a certain habit, then he made himself especially so twelve lictors being taken. Some think that that number followed from the number of the birds which showed the Kingdom by auguries: it does not seem to me to be of the opinion of them to whom it pleases that both the attendants and this kind were from the neighboring Etrusci. whence also the curul chair and the toga praetexta were taken, and the number itself was led: and so the Etruscians had it, because the King was created commonly from twelve people, and single people gave single lictors. In the meantime the city grew by taking in other and other places in the fortifications, when they fortified rather in the hope of a future multitude than for that which of men then was. Afterwards lest a vain magnitude might be to the city, he opened a place as an asylum which now is by seven descents, between two groves by the cause of joining a multitude, by the old council of those building cities, who by calling an obscure and humble multitude to themselves feigned that their children were born from the earth. To that all the multitude of the neighboring people without discrimination whether it was free or enslaved fled desirous of new things and that first was to the the commenced magnitude of strength. When already it did not repent him of the men after that he prepares council for strength; he may create a hundred senators either because that number was enough or because there were only a hundred who were able to be created senators they were called fathers certainly from honor and the progeny of them patricians. IX.- The Roman thing was strong to such a degree that it was able in war with any of the neighbouring states: but by the want of woman

its greatness was about to last the age of a man, because a hope was neither to them of children at home, nor were marriages with the neighbors. Then from the counsel of the fathers Romulus sent messengers to adjoining nations, who might seek marriage and society with a new people: that cities also as others were born from a low estate: after that, their bravery and the god would delight them to make great, power and a great name for themselves that he knew enough that the gods were present at the Roman origin and bravery would not be wanting: afterwards, it would not vex the men to mix their blood and nation, The embassy was nowhere heard kindly, at the same time to such a degree despised and at the same time so much feared, for their children and for themselves the difficulty growing in the way: and they were sent away, many asking, why they had not opened an asylum for women, for at last that would be an equal marriage. The Roman youth suffered that weakly, and not doubtfully did the thing look to force. To whom Romulus give a fit time and place, hiding the weakness of his mind, he prepares plays from industry, the yearly equestrian Consulia to Neptune: afterwards he orders the spectacle to be announced to the neighbors, and they may celebrate them by how great an appearance they then knew, or were able, that they may make the thing clear and expected. Many mortals come together also by the desire of seeing the new city. also especially those nearest the Caeninenses, Crustumini, Antemnates: abreade, all the multitude of Sabines came with their children and wives: being invited hospitally through the houses, when they had seen the site and walls and the city frequent with houses, they wondered that the Roman thing had grown in so short a time. When the time of the spectacle came and the mind were given to that with their eyes then force rose from the prepared plan; and the sign being given the Roman youth dispersed to seizing the virgins. A great part by chance, were taken upon whom each one fell: men from the common people, to whom the business was given, were carrying home, certain excellent in form, destined for the chief of the fathers. They say that one noted far before the other with beauty and countenance was seized by a company of a certain Thalassius and many asking to whom they bear her, every while they cried that she was borne to Thalassius, lest any one should offer force: afterwards this was

made a nuptial cry. The play being disturbed by fear the sorrowful parents of the virgins fled, calling it a shameful of violated hospitality, and invoking the god, to the yearly plays of whom they had come, that they were deceived through faith and confidence. Nor was any hope better, to those taken, concerning themselves, or their indignation less: but Romulus himself went around, and taught that that was done by the pride of the fathers who had denied marriages to the neighbors: nevertheless that they were about to be in marriage, in the society of all the fortunes of the state, and of children, than which nothing can be dearer to the human race, that now they should soften their angers, and should give their minds to whom fate had given their bodies: that favor often had arisen from injury, and hence this they were about to use better husbands, because each one, for himself, would endeavor, that he would perform his own part in duty, also that he might fill the desire of parents and of country. The blandishments of the men were added, excusing the deed by their desire and love, which were effectual prayers especially to womanly nature. And already the minds were softened to those seized. But the parents of those taken, excited the states then especially with mean clothing, and with tears, and with complaints: nor at home did they contain their indignation, but on all sides congregated to Titus Tatius King of the Sabines: and embassies came to him because the name of Tatius was greatest in those regions. The Caeninensians, and Crustuminians, and Antemnatians, were those to whom part of the injury hertained: Tatius and the Sabines seemed to these to act slowly: between themselves the three people commonly prepare war. Nor did the Crustuminians and likewise the Antemnatians move themselves sufficiently fast for the ardor and anger of the Caeninensians: so the Caeninum nation by itself made a charge into the Roman country. But Romulus meets them wasting scatteringly with and army, and teaches, in a light battle that anger is vain without strength: he routs and puts to flight the army, it being routed he persues it: he kills and spoils the King in battle: the general of the enemies being killed, he takes the city at the first charge. Afterwards the army being led back victorious he, when he was a man great in deeds, then was not less a shower of deeds ascended to the Capitol, bearing the spoils of the slaughtered general of the enemies, suspended in a vessel made on purpose for that, and there placed

them by an oak sacred to the shepherds at the same time with the gift sho
ed a boundary for a temple of Jupiter and added a surname to the deity: "Oh!
Jupiter Feretrius" said he "I, Romulus, a victorious king bear these, to thee, an
I dedicate a temple in these regions which now I have measured in my mi
and a seat for the opima spolia, which, the kings and generals of the enem
being killed, posterity shall bear, following, me as the author". This is the origin o
the temple, which first of all things was sacred to Rome. So after this it seeme
to the gods, neither the word of the builder of the temple should be unfulfill
which said that posterity was about to bear spoils to that, nor, that by the mu
titude of partakers, the praise of his gift should be common: afterwards, in
so many years, and so many wars, the opima spolia were twice taken, to su
a degree was fortune rare of that glory. XI. Whilst there the Romans carry
on things, the army of the Antemnatians, by occasion and the solitude, makes
an incursion hostilly upon the boundaries Roman. And quickly a Roman
legion led against them oppressed them scattered in the fields: therefore the enemies were
routed at the first charge and shout, and the city taken: Romulus rejoic
in a double victory, his wife Hersilia, fatigued by the prayers of these taken, pra
that he may give pardon to the parents of them, and may receive them in the
state: so the thing is able to come together in peace. That is easily obtained.
After that he goes out against the Crustuminians who were carrying on war.
There also less of battle was, because their minds had fallen by the other
slaughters. To each, colony are sent: more were found, who, on account of
the fertility of the land, gave their names to the Crustuminians. And thence
frequently it was migrated to Rome by the parents and relations of those taki
A very new war arose from the Sabines; and that was by far the greatest:
for it was acted nothing by anger and desire: nor did they show war befo
they carried it on. Craft also was added to counsel: Spurius Tarpeius was ove
the Roman citidal: Tatius corrupts a virgin daughter of his, with gold, th
she should receive them armed into the citidal: by chance she had go
to seek water for sacred things, beyond the walls. Being accepted, they killed
her overwhelmed with arms; either that the citidal might seem to be take
rather by force, or of giving an example with the cause, lest any one hereaf

might be a betrayer of faith. It is added to the fable, because commonly the Sabines had golden bracelets of a great weight to the left arm and double rings of a great kind, that she had asked that which they had upon the left arms: from that the sheilds were piled to her instead of golden gift. There are who say that she asked for what might be on the left hands concerning the arms on the right; and being thought to act with fraud, was ruined with her own wages. XII. Nevertheless the Sabines held the citadel: and the next day, when the Roman army ~~was~~ being formed had filled what of plain was between the Palatine and Capitoline hill, the Romans went against the enemy, before that they had descended into the plain, anger and desire of regaining the citidel stimulating their minds. Mettius Curtius with the Sabines, Hostus Hostilius with the Romans, the chiefs on each side stir up war. He sustains the Roman thing at the first sign with courage and boldness: as Hostius fell immediately the Roman line bent and it was routed to the old gate of Palatium. Romulus himself also borne along by the multitude of those fleeing, raising his arms to heaven said "Oh! Jupiter, ordered by your birds I laid the first foundation for a city here in Palatium: already the Sabines have the citidel bought by fraud: hence, armed they turn hither, the middle walls being passed. But thou; Oh! father of gods and men, now hinder the enemy take terror from the Romans, and stop the shameful flight: and I vow a temple to the Jupiter Stator, which may be a monument to posterity, that the city was saved by a present care." having prayed these things, as if he knew they were heard, says the, "Here Oh! Romans, Jupiter the greatest, best orders to stop and renew the battle". The Romans stop as if ordered by a celestial voice, Romulus himself hurrys to the first. Mettius Curtius the chief among the Sabines had run from the citidel, and had driven the Romans scattered, as much space as there is to the whole forum: now was already far off from the gate of Palatium, crying "we conquer the perfidious guests, the cowardly enemies: already they know it is another thing by to sieze virgins, another thing to fight with men. Upon him, glorying these things, Romulus makes a charge with a band of very fierce

together. Then by chance Mettius was fighting from a horse: by that he was more easy to be beaten: he being beaten the Romans follow, and the other Roman line, being made bolder by the boldness of the King, rout the Sabines. Mettius threw himself into a marsh, his horse trembling by the shouting of those following; and that thing also turned the Sabines from the so great peril of the main: and he indeed fled, the fear of many being added to his mind, his own shouting and cutting. The Romans and the Sabines renew the battle in the middle valley, but the Roman thing was superior. XIII.- Then the Sabine women, from the injury of whom the war had arisen, with dishevelled hair and torn garments their womanly fear being overcome, dared to bring themselves between the flying darts, a running being made transversely, to interrupt the spiteful lines, to interrupt their angers; here praying, their fathers, here their husbands that they would not sprinkle themselves with the unlawful blood of a father-in-law and a son-in-law, nor would stain their own offspring with parricide, these the progeny of the children those of their grandchildren: "if it repents of the affinity among you, or of the marriages turn your angers upon us: we are the cause of the war, we the cause of wounds and slaughter to our husbands and parents: we will rather die, than live widowed and fatherless without either of you". When the thing moves the multitude, also the generals, silence and a sudden quiet comes: after that the generals go to make a treaty, not a peace only, but they make one state from both; they join together the kingdom, they bear all the command together. So the city being doubled, as nevertheless some part was given to the Sabines, they are called Quirites from Cures. As a monument of that battle, they call the lake Curtius, where Curtius, having emerged from the deep marsh, stood his horse in a shallow place. From that so sad war suddenly a joyful peace made the Sabines dear to their husbands and parents, and before all to Romulus himself: and when he divided the people into 30 curiae, he placed the names of them to the curiae. It is not handed down, when undoubtedly the number of women was greater somewhat than that; whether they were chosen by chance, by age, or by their own dignity, or by their husbands, who should give names to the curiae. And in that time 3 centuries were enrolled: the Ramnenses were called from Romulus

the Tiburtines from T. Tatius: the cause of the origin and name of the Lucerii is uncertain. Yet that the kingdom was not only common, but also amicable for 2 kings. XIV. After some years, the relations of King Tatius drive out the ambassadors of the Laurentines, and when the Laurentines act by the law of nations, the law of his own prevailed more with Tatius. Therefore he turned the punishment upon himself: for at Lavinium, when he had gone thither to the yearly sacrifice, a running being made, he was killed. They say that Romulus bore that thing less ill than was worthy; either on account of the faithless society of the government, or because he did not believe he was slain by injury. Therefore also he abstained from war: that nevertheless the injuries of the ambassadors and the slaughter of the king might be expiated, the treaty between the cities Rome and Lavinium was renewed. And indeed when peace was unexpected with these: another war nearer by much and near in the very gates, arose. The Fidenatians, having thought the neighbouring power grew too strong near themselves, occupied themselves to make war before as much of strength might be, as appeared about to be. The armed youth being sent in, what of land was between the city and Fidenae, was wasted: thence having turned to the left, because the Tiber stopped the right, they wasted the country people with great terror: and a sudden tumult brought from the fields into the city, was for a messenger. Romulus being excited — for neither was so neighbouring a war able to suffer a delay — led forth the army, placed the camp a 1000 paces from Fidenae. A moderate guard being left there, having gone forth with all the horses, he ordered a part of the soldiers to lie down in ambuscades in dark places, around dense overum shrubs: having gone forth with a greater part and all the cavalry — that was what he was seeking — in a tumultuous and haughty kind of battle by riding to the gates themselves, excited the enemy. Also that equestrian battle gave a less wonderful cause to the flight which was feigned: and when then as if the cavalry trembling between the counsel of fight or flight, the foot also bore back a step, the enemy being poured forth from the full gates, the Roman line being driven in, there were given to the place of ambushes by the desire of pursuing and following. Thence suddenly the Romans having arisen they invade the transverse line of the enemies: the

signs of them, who were left in the guard, moved from the camp add
fear. so the Fidenetians being beaten with various terror, almost befor
Romulus and those horsemen who were with him, wheel the horses wit
the reins, turn their backs; and more scattered by much - because it
was a true flight - those who a little before followed those feigning one,
- seek the town. Nor nevertheless could they take themselves from the men
the Roman line sticking to their backs, before the gates were shut; but
in as if in one line. XV.2. The minds of the Veientians being irritated by
the contagion of the Fidenatian war, and relationship - for the Fidenat
also were Etrurians - and because of the nearness of the place, likely stir
- lated, if the Roman arms were tarried in the neighbouring places the
run upon the Roman boundaries, wasting rather in the manner of jun
war; so camps not being placed, the army of the enemy not being expec
- ted, they return to Veii bearing the booty taken from the fields. The
Roman army on the other hand, after it did not find the enemy in the
fields, being bowed and intent upon the last battle, crossed the Tiber. After that, they place the camp and the Veientians heard, when the
the camp and about to come to the city, they went forth in the way
~~to the city, having gone forth in the way~~ that they might decide better in
line, than they could fight, shut up, from houses and walls. There, their
strength being helped by no art, only by the veteran strength of his the Roman
King conquered, and pursued the enemies routed to the walls, from the cit
strongly fortified by walls and the site itself, he abstained: returning
he wastes the fields, rather by the desire of revenge than of booty: and by
that ruin, not less than by adverse battle, the conquered Veientian
send orators to Rome to seek peace. Being fined by a part of land true
were given for a 100 years. Mostly those things Romulus reigning, were carried
on at home and abroad; nothing of which after death was disagreeable to
the faith of his divine origin and believed divinity, not his bravery in
- gaining his grandfathers kingdom, not the counsel of building a city, not
confirming peace and war: for by him it prevailed, especially, strength be
- ing given so much, that in 40 years afterwards it had safe peace. Never
- theless he was more grateful to the multitude than to the fatherinly bar be

fore the rest most acceptable to the minds of the soldiers: and he held, not only in war but also in peace, 300 armed for a guard of his body, whom he called Celeres. XVI.— These immortal works being finished when he had an assembly in the plain at the marsh of Capra, for reviewing the army, suddenly a tempest having arisen with a great crash and lightnings it hid the king with so dense a cloud, that it took the sight of him from the assembly: nor afterwards was Romulus in the lands. The Roman youth, at length the fear being calmed, after that a serene and tranquil light returned from so dark a day, when it seen the royal seat vacant, although it believed with the fathers, who stood near, that he was taken to heaven; nevertheless struck with fear as if of orphanhood, held a sorrowful silence. After that, a beginning being made by a few, all order to hail Romulus a god born from a god, king and father of the Roman city: they ask favor in their prayers, that he willing would preserve always his own progeny more propitiously. I believe it was, also as others, who silent argue that he was torn in pieces by the hands of the fathers: for also this fame flows down but very obscure: the admiration of the man and the present fear made favors that other. And the counsel of one man is said to have added faith to that thing: for Julius Proculus — the state being solicitous for the desire of the king and incensed with the fathers — although a weighty author of the thing, as it is handed down, come into the assembly: he says "O! Romans Romulus, the parents of this city, having fallen suddenly from heaven at the first light, gave himself in the way to me. When, I in a washful manner being covered with horror, had stood, asking in prayers, that it might lawful to look on the other hand: go, announce, said he to the Romans, that so it is willing to the gods, that my Rome should be the head of the world: hence they may cultivate the military spirit, both may know and may hand down to posterity, no human power is able to resist the Roman arms." He said, "having said these things, he went to heaven. It is wonderful, how much faith was to this man, announcing these things; although the desire of Romulus was soothed with the common people and the army, faith of his immortality being made. XVII.— In the mean while the quarrelling and desire of the kingdom stirred the minds of the fathers: not only by one by one, because

no one was found who especially was famous among the new people: it was fought in factions among the chiefs. Some arose from the Sabines who, lest, because after the death of Tatius it was not reigned by their own part they might lose the possession of the command in equal society, were willing that a king should be created of their own body: the old Romans desired a foreign king. In the various wills, nevertheless all wished to be ruled, the sweetness of liberty not yet being tried. After that fear assailed the fathers, lest the state without command, the army without a general, the minds of the many states around being irritated, and the foreign war should arise: therefore it pleased that some head should and no one was induced to yield in his mind to another. So a 100 fathers share the thing among themselves, 10 decuriae being made, and single one being created in single decuriae, who should be over the summit of the things. 10 command, 1 was with the ensigns of command and with lictors: the command was finished in the space of 5 days, and it goes through all in course: and there was a yearly interval of the reign. That from the thing which now holds the name, was called the interregnum. After that the common people make a noise, the servitude multiplied, 100 masters made for one: nor do they seem to suffer any thing but a king, and he made from themselves. When the fathers knew that thing was moved, having thought that was about to be offered willingly, which they would lose, so come into favor, that the highest power being permitted to the people, that they ~~might~~ did not give more law, than they held back: for they decreed, that, if the fathers became authors when the people ordered a king, so it was ratified. Also to day, the same law is used in asking laws and magistrates, force being taken away: before the people commenced the vote, the fathers were the authors in the uncertain event of the people taken. Then the Interex, a council being called, said "O Romans, because it is good, prosperous, and happy create a king: so it seems to the fathers. Afterwards that the fathers, if the citizenship, will whoever is numbered second from Romulus by their creating him". So such a degree was that grateful to the common people, that, lest they should seem overcome by the benefit, they only order and vote for, that which the senate decreed, who reign at Rome.

XVIII. Celebrated justice and religion was in that time of Numa Pom=
pilius. He lived among the Sabines in times a man most skilful, as any was
able to be in that age, of all divine and human law. They falsely publish
the Samian Pythagoras was the author of that doctrine, because another was
not; who, Servius Tullius reigning at Rome, more than a 100 years after, in
the last country of Italy, around Metapontus and Heraclea and Crotona,
it is agreed, had a band of youths emulating in study. From what
places — allowing he was of the same age — what fame among the Sabines, ~~or~~
had excited any one to the desire of learning, or by what commerce of language,
or by what guard had one come through so many nations differing in
speech and manners? Therefore by his natural character I rather think
his mind was tempered with virtues, and formed not so with foreign
arts as with the stern and sad discipline of the Sabines, than which
nation formerly nothing was more incorrupt like. The name of Numa
being heard, the Roman fathers, although the power inclined to the Sabines,
the King being taken thence, seemed, nevertheless, that neither any one
dared to prefer to this man, himself, or any of his own faction, nor, to
conclude, of the fathers or citizens, all to a man decree the kingdom brought
to Numa Pompilius. Being sent for, as Romulus had obtained the King=
dom with the city built by augury, as to himself also ordered the gods to
be consulted. Thence being led by the augur upon afterwards that pub=
lic honor and perpetual priesthood, he sat, being turned to the south, upon
a stone; the augur to the left of him, his head being veiled, took a
seat holding in his right hand a staff crooked without a knot,
which they call a lituus. Thence when, his sight having taken in the city
and fields, having prayed to the gods, he marked out the regions from east
to west, he said that the parts to the south were right, those to the north
left, he marked a sign on the other hand in his mind, within farthest
his eyes bore sight: then the lituus brought over into the left hand, the
right being placed upon the head of Numa, so he prayed: "O father Jupi=
ter, if it is lawful that this Numa Pompilius, the head of whom I
hold, should be King of Rome, that you would declare certain to us

the signs among the boundaries which I have made?" Then he
went through the auspices with words, which he wished to be so
which being sent, Numa being declared King he descended from
the temple. XIX. Who having obtained the government, the city new, built
with force and arms, prepares it newly with justice and laws and man-
-ners. To which when he saw they were not able to be habituated among wars
since their minds were made savage by military practice, he thought the
ferocious people were to be mitigated by the disuse of arms. He makes, as
a sign of war and peace, Janus at the foot of Argiletus, opened, it shows
that the state was in arms, shut, that all the people around were at
peace. Twice afterwards it was shut after the reign of Numa, once, T. Atili-
-ius being consul after the first Punic war was finished, again, which the
gods gave as we see to our age, after the war of Actium, peace being shared
with the sea and land, by the imperator Caesar Augustus. It being shut
when he had joined the minds of all the near-neighbors with society
and treaties, the cares of the outside perils being placed, lest their minds
should grow luxurious with idleness, whom fear of the enemy and mili-
-tary discipline had held, first of all he thought the fear of the gods, a most efficacious thing, should be infused to the multitude unskilful, and rude
in those ages. Who when he was not able to descend to their minds
without any other contrivance of a miracle, feigned that nightly meet-
-ings were to him with the goddess Egeria: that he by her command
instituted sacred rites, which were most acceptable to the gods; and
appointed his own priests to each one of the gods. And first of all, he de-
scribes the year into 12 months to the course of the moon: which, because the
moon did not fill 30 days in the single months, and days were wanting to
the whole year which rolled round in a yearly orb, he so disposed it
placing intercalary ones to the months, that at the same goal of the
sun in the 20th year, the days agreed with the full space of all the years, whence
they had arisen. The same made days for pleading and for not to plead
because it was about to be useful to do nothing with the people sometim-
XX. Then he threw his mind to creating priests, although he himself

formed most sacred rites, those especially which now pertain to the archpriest of Jupiter. But, because he thought more kings were about to be like in the warlike state, to Romulus than Numa, and they themselves about to go to wars, lest the rites should be blighted by the royal change he created an only priest as a priest of Jupiter, and adorned him a garment and with a royal curul chair: to him he placed 2 arch-priests, one to Mars, the other to Quirinus. He chooses virgins of Vesta, that priesthood arose from Alba, and was not foreign to the race of the founder: he orders a salary from the public for them that they might be assiduous priestesses of the temple, by virginity and other ceremonies he makes them venerable and holy. Likewise he chooses 12 Salii for Mars Gradivus; and gives the sign of the embroidered tunic, and above the tunic a brazen covering to the breast; and celestial arms, which were called ancilia, he ordered to bring them, and to go through the city, signing songs with leapings and a year by jumping. Off to that he chooses from the fathers a high priest Numa Marcius, the son of Marcus, and to him he assigned all the sacred rites written out and sealed; with what victims, on what days, at what temples, the rites should be made and whence money should be bestowed upon those expenses. Also all the other public and private rites he threw to the determinations of the high-priest, that he might be, where the populace might come to consult, lest anything of divine law should be disturbed by neglecting their country rites, and by introducing foreign ones. Likewise the high-priest might teach not only celestial ceremonies, but also just funeral ones, and the infernal gods to be pacified, and what prodigies sent by lightnings or by any other sight, should be received and cared for. For eliciting these from the divine minds he dedicated an altar on Aventine to Jupiter Elicius, and consulted the god by augury, what signs be received. XXI.. For consulting and caring for these things, all the multitude being turned from force and arms, both their minds were occupied with pacting other, at the assiduous care of the gods resting on them, imbued them with that piety, when the celestial will seemed to be present in human

things, that faith and oath ruled the state, then the nearest fear of law and punishments: and when the men themselves formed themselves on the manners of the unique example of the King, then the neighbouring people who before thought it a camp, not a city, placed in the midst of disturbing the peace of all, were led to that reverence, that they esteemed it wrong to transgress a state wholly turned to the worship of the gods. There grove was, which, middle from a dark cave, a fountain was loaded with perennial water: in which because Numa often brought himself without witnesses, as if to the meeting of a goddess, he sanctified that grove to the Camenae; because there the counsels of them were with his wife Egeria. And instituted rites to Faith alone: he ordered the archpriests to be brought

to that sacred place in a curved chariot drawn by 2 horses and their arm covered even to the fingers to make the thing divine; signifying that faith was to be preserved, and the seat of it also to be in the right hand. He dedicated many other sacrifices and places in making the rites, which the high priests call Sacra. Nevertheless the greatest of all the works of him was a tutelary goddess, through the whole time of the kingdom, not less of peace than of the government. So 2 kings in order, each different ways, that in war, this in peace, increased the state. Romulus reigned 7 and 30 years, Numa 3 and 40. The state was as strong as it was temperate both in the arts of war and peace.

XII. At the death of Numa the government returned to an interregnum. Thence the people ordered as a king Tullus Hostilius, the grand-child of Hostilius, of whom, at the lowest estimate a clear

battle had been against the Sabines: the fa-
-thers were witnesses of the deed. He was not only
unlike to the nearest kin, but also more ferocious
than Romulus: as his age and strength so also
ancestral glory stimulated his mind. Having
thought that the state grew old by idleness, on a-
sides he sought material of exciting war. It ha-
-pened by chance, that the Roman peasants took
booty from the Alban fields, the Albans in tu-
from the Ro[illegible]. Then Gaius Cluilius was reig-
-ning at Alba. By each messengers were sent alm-
at the same time for demanding redress. Tullu
commanded his, that they should act nothing be-
-fore their instruction: that he knew sufficient-
that the Alban would deny: so war would be able
to be declared piously. By the Albans the tribune was
acted slothfully: being accepted in hospitality by
Tullus courteously and kindly, the celebrate the fe-
of the king civilly. In the mean time the Roman
demand redress first, and the Alban denying
had declared war for the 30th day. They anno-

threat to Tullus. Then Tullus made the power
speaking demanding that what they had
come for. They ignorant of all things at first
spent the time in apologising: that they were
about to say something which would be less
pleasing to Tullus, but they were compelled
by command, that they had come to de-
mand redresses, unless they were returned, they
were ordered to proclaim war. To these Tullus
said. "announce to your King, that the Roman
King makes the gods witnesses, which people
first refusing sentaway the messengers seeking
redress, that upon it all the ruin of this war
may fall". XXIII. The Albans announce these
at home. And on both sides, war is prepa-
red with the greatest power, very much
like to a civil war, almost between parents
and children, both a Trojan progeny, since
Lavinium from Troy, Alba from Lavinium,
from the race of the Alban Kings, the Ro-
mans had arisen. The event of the war

nevertheless made a less miserable fight because it was not fought in a battle, and the houses of one city being demolished two people were merged into one

Troe
Ganius
[illegible]
Æneas Silvius
Latinus Silvius
Alba (or Latinus)
[illegible]
Capys
Capetus
Tiberinus
Agrippa
Romulus Silvius
Aventinus
Proca
Amulius
Numitor (or Amulius)
Romulus
Numa
Tullus Hostilius
Ancus Marcius

Lucius Tarquinius
Tarquinius Priscus

Translation

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